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THE  
PRETENSIONS  
OF THE  
CHURCH,

And its ENEMIES, Stated, &c.

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THE  
PRETENSIONS  
OF THE  
CHURCH  
And its MEMBERS

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**THE  
SECOND PART  
OF THE  
PRETENSIONS  
OF THE  
CHURCH,**

**And its ENEMIES Stated  
In respect to their pretended Interest**

**IN THE  
Present P———rl——m——nt:**

To which is added,

**The joint Attestation of several Bishops and  
Learned Divines of the Ch———of England,  
avowing that her *Doctrin* was confirm'd, and that  
her *Disciplin* was not impeach'd by the Synod of  
Dort.**

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Printed in the Year 1705.



THE  
SECOND PART  
OF THE  
PRETENSIONS  
OF THE  
CHURCH



in — m — nt:

by the Rev. John B. ...  
of the ...  
...

You are,



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THE  
PRETENSIONS  
OF THE  
CHURCH,

And its ENEMIES, Stated, &c.

WE are now under a lamentable expectation of *F—n, Division*, and God knows what else we are to expect, since the thing is come about the Party so much wish'd for, unless her Majesty and this Parliament by their extraordinary Wisdom, be able to divert the Designs, the Wh—s have been so long a brewing, on purpose to embroil the P—rl—m—ent, and then as a natural consequence of that, set up the D—st—nt—s to oppose and affront the Ch—h, I know every particular Man of them will be ready to say to me, as *Hazael* did to the Prophet, *is thy Servant a Dog, that he should do such things?* That he should design in doing what he did, to bring Mischief on his Native Country? But let the Philosopher answer him, with

of Scandal : Next, they fall upon the High Court of *Parliament*, using all manner of Artifices to render them obnoxious to the People whom they represent ; so that in short, no Business can be dispatch'd but *Supplies* ; and P—rl—ts are, in a manner, render'd uselefs for every thing but giving of Money : At the same time, the Word is given out to the Multitude to make an *Out-cry* against them.

All which Contrivances are to bear Date from the time of one *petty States-man* being admitted into the Service of the N——n, as is sufficiently manifest to all People that are not *Hood-wink'd* ; how he and his C—p——rs have cut out Work for their *Journey-men* P——ns——rs. For if they fail in some of their Inventions, they have a way of *Pettifogging* among *Half-witted* M——rs, to make a H—— of C—— that shall do their Business one way or another.

Lord ! what a thing is Craft in every Profession ! The Shame and Reproach of Men of Honour, and all that understand Sciences or Learning ; especially of Men vers'd in Policy, particularly that part of it, which concerns the Constitution of the Crown and Kingdom.

But there are a sort of little Pretenders, whose Shallow Brains want *Line* and *Plummet* to sound the depth of Matters ; whose Skulls are too narrow to comprehend the utmost Scope of *Politicks*. These are a sort of Creatures, that if they are not carried away with meer sounds of Words, are too apt to be captivated by Gold, and mistake it to be Understanding and Wisdom, as 'tis the manner of the *profane Vulgar*. For not being fit to get publick Employments from their Merits, are of little use, but to Betray their C——y, by V——t — g for the Service of such, as are the Patriots of F———n and S——d———n in the Kingdom.

These



These are a Set of Men who are for perverting the People from their Legal Constitutions of Parliaments: Who are very careful to tickle their Ears with frequent mentions of *Ancient Laws*, the *Good Old Laws* and *Ancient Customs* of *England*, and the like Phrases, which make a great Noise; and great Noises usually take the weaker sort of People; nay, and engage them too; they believing of course, that where most Clamour is, there must needs be most Right; especially if it be thought, that the Wisdom of our Fore-fathers and their Practice be concern'd in the case.

I believe our Predecessors acted as far as they understood; and perhaps they understood what was convenient in their time and state of Affairs to be done, but certainly they cou'd not be so unwise as to do it *eo animo*, with an intent, to tie up Posterity to the same Rules as were then us'd; it being utterly impossible to do so in matters which relate to Administration of Government; because in the Torrent of Time, there flew down innumerable Accidents, both among our selves and our Neighbour Nations, which induced unavoidable Alterations in every Age, and those must of necessity introduce New Counsels, and Rules and Forms of Managing a Government, suitable to the Season; that is to say, to the present Posture and Condition of the People. For as in the preservation of Mens private Bodies, so this Verse following holds to be a Rule absolute in ordering the Publick Body.

*Sic quoniam variant Morbi, variabimus Artes.*

But let us observe a little; and we shall find our *New Patriots* always making a great Noise about *Property*,  
Right



*shop and Presbyter together ; which had he liv'd to effect, he wou'd have gain'd as much by it, as he that designs the Milking of He-goats, and going to Plow with Foxes.*

For tho' his Device might have serv'd to please the Ambition of some of his Committee of Clergy-Triers, which then sat in *White-hall*, by translating them to the Dignity of *New-fashion'd Bishops* ; yet it cou'd never have agreed long with his own High Constitution, to have born such a Clog upon his Government : So that he and they, after a little experience, wou'd easily have agreed to part *Stakes* ; the one to resume the old Name and Power of Bishop, the other of King, and so to have left all the *Factions* in the lurch.

And it may very well serve to instruct us concerning the fair Issue of a foul Cause ; and teach us what we are like to expect, if ever we shou'd be so fond as to believe our *New Patriots*. In the mean while, it will be very pleasant to look back and contemplate the Wisdom of the Party, and see upon what fine subtle Suppositions they ground their Confidence.

They suppose (and that most politickly) that a whole Nation has lost its Memory of Things past, the *Parliament* their Consideration, the *Queen* her Knowledge of the Peoples Interest, the *Clergy* their Care of the Ch-----, and the *Country* their Senses. That one Little Gentleman has run away with all the Wisdom and Honesty in the Land, and that down-right Treacheries, Petty Cunnings and Plain Knaveries may pass in this Age to entitle a Man to the Reputation of *Politick Prudence*, which ought to be reverenc'd as a glorious Beam of Divine Wisdom, which never shines but in faithful and generous Spirits ; and is never to be found, but in the Temples of true Honour and Virtue.

They

They suppose at the same time very *cunningly*, that one and the same People may, in one and the same Age, be cheated with the same *Trick*: And that to bring this about, the Nation with a *Fine Speech* or two, turn'd into *Printed Paper Kites*, may be led in a *String* as the *Boys* are by theirs.

They yet more wittily suppose, that whereas our Old World was as they thought to have been drown'd again, all their *Creatures*, tho' of different kinds, and Enemies to each others, wou'd most tamely and lovingly concur to go into the *New Ark*; and also, that in the midst of the *Flood*, the City and Kingdom might be set on fire, provided it were by P---rl---m---t *Wild-fire*; and that then they might Ring the Bells backwards with a *Rope of Sand*; and that when the Combustion shou'd be over, they might safely put in execution their pious Project of raising a new *Fabrick*, as good and lasting as the old *Republick*, with the most elegant Mixture of all manner of *Setts*, every jot as agreeable for building *Castles in the Air*, as Lays of Ginger-Bread and Marble with untemper'd Mortar.

And for a final crowning of the whole Work, they suppose, that for carrying on the World again, after all this Destruction, there might be a Coupling of *Beasts* of mortal *Antipathies* to one another to replenish the Land.

But to return to the Matter in good earnest; the business of the First Part was to Ship the F——n out of all their fine *Pretences* and *Projects*, which were delicately laid for storming the Government, and the Lines of Circumvallation were drawn after the Model of their *Master Engineers* in 41; and they have begun again to make their Approaches after the same manner.

They first fall upon the Ch——'s *Quarters*; and to that end, they charge her Members with all manner  
of



an old Axiom, *Qui vult media ad finem, vult etiam & ipsum Finem.* He who willetb the means tending to the end, willetb also the end it self.

If any of the F——n do such things, as have been observ'd in all times to promote *Divisions*, then without doubt such Persons mean it now if they can bring about their ends, and we plainly see they draw in as many as they can to accomplish their Designs. If the same Opinions and Principles that fomented the first most fatal Civil Divisions that ever happened to this Nation, be now again broach'd among us, have we not cause enough to believe they mean the same thing again.

If the same F——n be at work again, that contrived those Mischiefs, and they as busie in Seminating the Fears and Jealousies among the People, and new trimming the old Bridle and Saddle of P—sb—r—y, to ride the People, and divide the Kingdom. If these things are design'd, the Party already instructed, and their Hearts full of hopes, as they were before this Session of P—r—l—nt begun, shall we now doubt of their intent, because their business is not already affected? We have reason enough to inform our understanding, that they have begun according to their wishes, tho' the conclusion is yet dubious.

It may be objected, that abundance of Gentlemen who are thus engag'd, and most of those who seem to favour the F——n, were never known to be disaffected to the Ch—— nor meaning ill to her, to which I answer, 'Tis no matter whether they are disaffected, or mean ill or no, since we know what must be the consequence at last: For if they once be drawn in to vote and act along with a Party, whose business hath been, and is, daily, to cry down the National Church, they must of necessity after they come to be thoroughly engaged, run along with them to overthrow



throw it, and erect P—sb—ry in its room: Episcopacy and P—sb—ry being in the Protestant Churches, the only Competitors for the *National Form*: And as long as our Nation is, and is ever like to be, for having some such Form, if the Principal Agents, lead us by the Nose to the driving out the one Form, they are not such shallow Politicians as not to understand that the Nation of course will be necessitated to set up the other. And these Wh——g Leaders, tho' perhaps they care for no Ch—— or Religion; yet if they will pretend to hold the ground they have got by *Moderation*, towards establishing their own greatness and advantage, will be under a necessity of setting up P—sb—ry, tho' they really never lik'd it, nor intended it before: Nay 'tis not improbable they may chance to come to such a pass as to think well of the Ch—— of *En*—— again, after they by Ruining it, have obtain'd their own ambitious ends, provided it may serve them better than any other, towards the maintaining of themselves.

A most pregnant instance of such a probability we have in the late Game plaid by Cromwel, who was one of the first for pulling down the Ch—— and effected it: And tho' he set up no Form *Ecclesiastick* in its stead, as long as he cou'd carry on his greatness without it; yet after he had gain'd *Protectorship*, he began to think of such a Form as he thought might please the Nation; which not being to be done by an absolute *Presbyterian* one, it being under an equal abhorrence both among Ch——Men and *Independants*, he cast about another way to accommodate the matter, not much unlike the *Moderation* now in vogue; and that having but one step higher to make, he meant, that once done, to have taken up a C——Form as like the *Episcopal* as might be, by mincing a medly of Bi-

*Right and Liberty of the People*, but not a word about the Rights of the Church, because most Men are apt to be taken with the mention of those Matters wherein their Good and Well-being is concern'd, and this F———n wou'd be suppos'd to be the only Advocates for 'em: But, alas, this is the Faction's old main Engine to catch *Profelytes* among the injudicious part of the World, which are always much the *major* part of Mankind; who in the mean time, are not able to judge, whether Discourses be made rational or no, till the *Sophisms* or Cheats of such crafty Writers be discover'd.

These Persons themselves know very well, that the Laws of *England* are as careful of the *Rights* of the Ch———, as they are of the *Liberty* of the Subject. And whereas the Government of *England*, hath from great Antiquity been settled in the Ch———, the Laws have not left it destitute of Powers to preserve it in that condition; and the People ought to be as zealous for the Conservation of it, by maintaining the *Rights* of the Ch——— as they are for their own; because those also were ordain'd for publick Good, and are as necessary as the other; and accordingly, the Eye of the Law has been as tender of them as of the other; because our Ancestors, in framing the Constitution of this Kingdom, conceiv'd the end of the Government, which is Peace, publick Convenience and Safety, wou'd not well be attain'd without it.

Therefore, that in this the Wisdom of the *Law* was great of old, and ought greatly to be admired, is most evident; because, by late experience, we have found since 41, that in plucking the Feathers from the Ch——, the



the People put none in their own Caps but what made them look like *Bedlamites*, and become really such, by running at last into *Anarchy* and *Confusion*. It would be endless to bring in here a Citation of the many Provisions made to preserve the Rights of the Ch——, for they are known to all Men that have consulted the Laws, and most Men that have not. And therefore in making Interpretations about it, we are to carry an even hand betwixt what is Right for the Ch——, and what is Right for the People, and not draw Conclusions from one side, but rather from both sides, compar'd one with another.

But say some, The *Rights* and *Liberties* of the People, may be consider'd without concerning our selves with those of the Ch——; which is so ridiculous, that the Masters of the Faction in 41, would not have said so. For it would not have savour'd of Hypocrisy enough before the Multitude, but have rais'd their Jealousie against them, had they imagin'd, or should any Body have told them, that the *Rights* of the Ch—— were not concern'd with the *Liberties* of the People.

But what Malice and Cunning there is in this restless implacable F——n now on foot, who would glory in it, above all things in the World, if they could contrive how to make this P——r——m——t come off with Disgrace, *re infecta*, that they may not have the honour of securing or establishing the Ch—— and State as they design. But that themselves, that is, the F——n and the Party might once more have the opportunity to play the Game, that they have prepared against the good time of trying their Fortunes this Session. In the mean while, their Plot is laid e-  
C very



very way, to Back-bite the true Friends of the Ch—  
in this present H— of C—s; and by odious  
Reflections on Them and the Ch—, to make as  
many of the People as they can out of love with  
our Constitution, that they may introduce a New Mo-  
del of their own.

For this is certain, the *Spiritual Drivers*, which they  
make use of, will neither go nor drive, as the Proverb  
saith, unless the whole Frame of the Government be  
form'd to an exact comportment with the *Geneva*  
Pattern; but will rather fly off and curse them instead  
of *Meroz*, and all their Undertakings, as the *Scotch*  
*General Assembly* did Duke *Hamilton*, when by an  
Authority of Parliament, he presum'd, without their  
Blessing, to enter *England*, 48. to have restor'd K.  
*Charles I.*

No Temporal Lordships must look to thrive by  
Trading with them, unless they will truckle to 'em  
too, and comply with their eternal Pride and Am-  
bition, in all *Senatical*, as well as *Classical* Concern-  
ments, as those unhappy *Lords*, as well as *Leading*  
*Commons*, who staid in the Houses to act along with  
them, were fain to do in the Year 44, 45, 46. 'Tis  
worth remembring, how the *Spiritual Assembly* sat and  
directed Decrees to the *Secular*, which the poor *Senate*  
always very tamely obey'd, and shap'd into *Ordinan-*  
*ces* as fast as might be, to be hang'd about the Necks  
of the People, who had e'n as good have been hang-  
ed out of the way, as to have suffer'd the Intailment  
of such a Slavery upon their Posterity; the end  
whereof must have been, and if we look now about  
us, may, and must be, to bring the Q—n and  
P—rl—m—t

( 11 )  
P——l——m——t to the same truckling condition;  
which King *James* once most sadly experienc'd in  
*Scotland*, and in his Wisdom saw, after he came to the  
Crown of *England*, wou'd certainly return upon him  
and his People here, if ever that F——n got a  
Foot again, or a Horse-back either; forasmuch as 'tis  
the only F——n that cannot be mended, or put in-  
to a Consistence with Order.

By which we may see, what is to be gotten by  
crying down the Ch——, which their Opposites of  
late have most studiously done; and what those few  
Lords and others, must bring upon us at last; tho'  
perhaps they intend it not, if ever to compass their  
own ends, they make use of that *Malignant* F——n.  
For those that use them, must be rul'd by them too,  
if they weaken the Reputation, Legal Power, and  
Reverence due to the C——; the doing whereof,  
will necessarily make way for the other, and give  
them the Opportunities, for which they have above  
these Hundred years been sowing of *Tares*, and Plant-  
ing and Watering them in *England* and *Scotland*.

Oh, that I had leisure in this Place to give a parti-  
cular account of them, what a Thorn they have been  
in the Sides of Princes and People in both the King-  
doms! the prevention of the like is only to be expe-  
cted from her Majesty and this present Parliament,  
who are firm to her, the Government, and the Ch——  
as by Law establish'd.

But these Men are always for *Up and Ride*, and  
*Rule*, and Rule alone, and so is the whole *Faction*;  
and that is the Reason, for they are for a *Tumbling-*



*Cast to the present Rulers of Ch—— and State. Rule and Empire is only vested in the Q——n, and those that are by Law deputed under her for that purpose. It was never otherwise understood till that Fatal Forty One, when they wrested the Rule out of the Hand of the King and his Inferior Magistrates.*

There were then an odd sort of Gentry got into the House, tho' but few in comparison of the whole Number, that in order to the gaining of all Rule into their own Hands from their Fellow-members, as well as the King, first plac'd it in the Hands of *London Prentices*, till by *Tumults* and *Tumultuous Voting* they drove away the rest of the Gentry, as well as the King, and the Majority of the Lords; and never left till themselves became the only *Lords of Mis-rule*, such Gentry as those were, are they that now reckon of *Ruling in Parliament* one of those Days, if they can but persuade the People to chuse them.

*But say these fine Gentlemen now by way of Answer, we are in a Legal Capacity now to do you either Good or Harm; for your Day is done, and your Power expired; but that you may not like the Snuff of a Candle smell ill after you are out, we direct our selves to you, because you wou'd give Prerogative the upper hand of the Law: That so however you have lived, yet all may say and witness for you, that you made a worthy end.*

What need this Frantick Fit of the F———n now? there is no body in their Senses I dare Swear, but believe them Mad, without their telling the World they were so. But behold, how great the Wisdom and Tenderness



derness of her Majesty, hath been towards these People in particular, that to remove all Fears and Jealousies from the Ch——, and which Seditious Men may plant in the Minds of the People, she has graciously concurr'd with them in every thing to secure us in the *Golden Mean*.

Most Ungrateful then they are, and most Malicious, and the Peoples greatest Enemies, who by their dark desperate contrivances, have so long been interrupting and impeding the Noble Design of *Moderation*, which is most likely to settle the minds of the People, and must be done by them, or by none, and had not some industrious Men hinder'd, it had been done long ago ; so that we might 'ere now have seen P—— in motion upon this fair Wheel of a well order'd Succession.

Judge then, I pray you, how little cause Clamorous People have to revile the House of G——, or impute to them the Sacrificing of our *Rights* and *Liberties* which every Days Transaction shews, they do most studiously maintain; And that they are the only *Bank* that are able to keep out the great *Flood* of *Contentions* and *Confusions*, which otherwise unavoidably wou'd fall in among us. But must the Nobility and Gentry of this P——r——l——m——t all to the Pot, because they cannot V—— as their new Masters wou'd have them? See how furiously the F——n wou'd ride if they cou'd all get into the Saddle : But they do well to tell us before they have got *Foot* in the *Stirrup*. For tho' the things they contend about at present be but slight, the Consequences of them may be of exceeding great Moment.

For

For by this means they may delude the People into a Misunderstanding of their Representatives, a Jealousie of their Liberties, and a disposition to Tumults, to the hazard of their Peace, their Lives and Fortunes. Their Design by raising of Dust, may be to throw it in your Eyes, that you may not discern Right from Wrong. Their Business is to get themselves, by the help of a Popular Uproar, establish'd in a Governing Posture; and to this end they compass Sea and Land, to make Profelytes, to carry on a general Scandal against Ch——Members, a Yoke for the Gentry, a Pit-fall for the Ch——, and a Fool's Coat for all the Commons they can seduce into their Party; in which they have leisure to Repent, and once more Pay Taxes to Fellow-Subjects, who know how to Ride you, being ready Booted and Spur'd, if you please to set them on Horse-back.

Nothing but a Spirit of Sedition wou'd have fixed a Scandal, as these Men have lately done, upon the most Worthy Patriots of England, with a mighty Clamour, as if Noise wou'd carry it among Reasonable Men. But their Scandal being every way proved Groundless, all the Arguments Founded upon that Bottom, do necessarily fall.

But know once for all, that there is none under Heaven, who can be more tender of the Reputation of her Subjects, of the currency of Law, and Legal Constitutions, than the Queen her self is, especially such as are Parliamentary; and it wou'd be the Joy of the F——n, if they could really find her otherwise: Or, if they cou'd by any Tricks of State,  
such



such as have been shown in some Sessions of Parliament, play in upon her the Necessity of having recourse to that *Supreme Law, the Idol of the Forty One Parliament, Salus Populi Suprema Lex*. I may well call it the *Idol* of that Parliament, considering how they abus'd that Maxim, in a causeless using it against her *Grandfather*, perfidiously pleading the Safety of the People, to Justifie whatsoever they did, as confidently as if the People cou'd have been saved no other way, if they had kept within the bounds of ordinary Law.

Let us but observe what a Number of People was at the opening of this Sessions of Parliament, that the like has not been known of many Years, nor the like Fears and Expectations. I have heard some People say, it was not unlike that mighty Inundation of the Multitude that was sent to *Westminster* in 41, to fill that Hall, besides the *Lobbies, Court of Requests, Court of Wards, and Painted Chamber*, the whole City, *White-Hall, the Strand*, and all was filled with a *Mad Crew*, crying out, *Evil Counsellors, Bishops, French and English Popery, Fears, Jealousies, and Grievances*.

And what got the Nation by all this? I think we all know: But that the young Men of the City may have an Account of the Gains of their Predecessors, let them take it as follows, it having been drawn up by one that was in those Days a Member of Parliament. Some concern the City alone, and some were charg'd upon both City and Country.

1. A Tax call'd the *Royal Subsidy* of Three Hundred Thousand Pounds. I think it was the Tax they got then to pass, to Pay the *Scotch Presbyterian Army*, which they themselves had brought a little before into the Kingdom to compass their Ends.

2. Poll Money.

3. The Free Loans and Contributions upon the *Publick Faith*, of Money, Plate, Thimbles, Bodkins, Horse, Arms, &c. amounting to a vast incredible Sum. I remember, says the Author, and my Eyes saw at *Guild-Hall*, Plate brought in out of the Citizens Houses, and heap'd up like huge Wood-Piles.

4. The *Irish Adventure-Money*, most out of the City, for Purchase of Lands in *Ireland*, which King *Charles* call'd a dividing of the Bear's Skin before they had Conquer'd him.

5. The *Weekly Meal-Money*; that is to say, the Citizens spar'd a Meal out of their own Bellies, converting the Value of it into Cash, to be presented after their Plate.

6. The City Loan after the Rate of Fifty Subsidies.

7 The Assessment of Money to bring on a Presbyterian Army of Scots a Second time.

8. The



8. The Five and Twentieth part of Mens Estates.

9. The Weekly Assessment for the Lord General Essex his Army.

10. The Weekly or Monthly Assessment for Sir Thomas Fairfax's Army.

11. The Weekly Assessment for the Second Scotch Presbyterian Army after it had enter'd England.

12. The Weekly Assessment for the British Army in Ireland.

13. The Weekly Assessments for my Lord of Manchester's Army.

14. Free Quarter conniv'd at by the Rulers.

15. Sequestrations of the King's, Queen's and Prince's Revenue.

16. Sequestrations and Plunders by Committees.

17. Excise upon all things.

Whereupon, the Gentleman who drew up this Account wrote thus; By these several Ways and Taxes, about Forty Millions in Money and Monies worth, were milk'd out of the Nation, the most part out of the City; and that Parliament (as the Pope did once) might well have call'd *England, Puteum inexhaustum*. A vast Treasure it was! Such a one, as nothing but a long Peace cou'd have imported; and nothing but pious Frauds, many Follies and a Mad War cou'd have squander'd.

D

And

And yet all this prodigious Sum was drain'd away and spent before the Year 1647, in but Six Years: So that we do not reckon the vast Sums fetch'd out of the City and Kingdom to carry on the succeeding Wars, which sprung out of this in *England, Scotland and Ireland*, betwixt 1647, and 1654, amounting to another vast Sum of Money, of which I am not able to give any account.

But this may serve at present, to let the Young-Men, as well as the Old, see what the City and Kingdom got, by being led by the Nose to *Westminster* for a Crying down and Shifting of Governors and State-Ministers; of whose Faults they knew nothing, but what they took up upon the Credit of pretended *Patriots*, but really crafty, designing *publick Enemies*, as they afterwards appear'd to be.

It may not be improper at this time of Day, to take notice of a Speech made in Parliament by King *Charles the Second*, and observe from thence, how the Tables are turn'd upon the Party, who were not then satisfied with what the King cou'd say, and yet are very angry now, every Body are not pleas'd with what is said to them from the Throne. The Words are as follow;

*That he was resolved to let the World see, that it shou'd not be his fault, if they be not made happy by their Consultations in Parliament.*

*That he plainly declared, that he came prepared to give them all Satisfaction and Security in the great Concerns of the Protestant Religion, as it is Establish'd in the Church of England, that can consist with Reason and Christian Prudence.*

*And*



And that he declared, as freely. That he is ready, to grant a further Security to our Liberties and Properties, by as many good Laws as they shall propose, and can consist with the Government; without which, there will be neither Liberty nor Property left to any Man.

That if these good Ends should happen to be disappointed, he calls God and Men to be witness, that the Misfortune of that Disappointment shall not lie at his door.

What cou'd have been more desir'd from a gracious King? But 'twas not the Mode, nor agreeable to the Temper and Business of such Men in the World, to rest satisfied with Reason: Nor is it any part of the F——n's Business to be content with the *Establish'd Religion*, or *Liberty and Property*: These are Words which they know how to make use of, by sprinkling Flowers of Rhetorick in all their Writings and Discourses; they work upon the People with them, as Witches do with Charms, Characters and Spells, to bewitch the Multitude with an Opinion against the Ch—— M——rs; and that all is in danger that way, and that they themselves are the only *Patrons* and *Patriots*; when in the mean time, they only Tickle them, like Trouts with these things, to Catch them and Enslave them to their own Designs and Humours, for pulling the Government in pieces; which is the only Bulwark of *Religion, Liberty and Property*.

For as the King well observ'd in that Speech, without this, there wou'd be neither *Religion, Liberty, Property*, nor *Safety* left to any Man. The truth whereof we found by woful Experience, which ensued, after the same kind of *Witchcrafts* had bereav'd the People of their Senses in *Forty One*, to run head-long into

Civil Wars, which lasted so long till Twenty Years Suffering; under loss of Religion, Liberty, Property, Safety, Government and all, made them Long and Sigh after their Sovereign Lord again, as the only Restorer.

Look back then, once again, upon those short Heads of that King's Speech with an impartial Eye, and you will discover so many Demonstrations of Wisdom, Moderation and Tenderness for the future Establishment of Parliaments in their ancient legal State; as also of Love and Kindness towards His People, that more cou'd not have been utter'd by Man to cast out the Devil of Jealousie, and kept it from haunting the Houses of those Factious People, who were always full of Fears and Discontents.

That Prince in one of the Heads, saith to this effect, That without keeping within the compass of the Government, as the Laws have stated every part of it, neither Religion, Liberty, Property, nor Safety, nor Parliaments cou'd be maintain'd.

The Reason is plain, because the Law of the Land, which is the Band that ties altogether, being once broken by any one of the Parties, they immediately fall afunder, and will easily be cleft in a thousand pieces, and the Parliamentary Constitution not easily be restored; as it appear'd upon the Forty One Divisions for Twenty Years together. Experience (saith the Proverb) is the Mistress of Fools. Must we always then be Fooling for new Experiments of our old Foolery? One would think, we shou'd have been wiser by this time, than to suffer the same F ——— n to inchant us any more.



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**A**  
**Joynt Attestation**  
**Of Several**  
**BISHOPS and Learned DIVINES**  
**OF THE**  
**Church of England,**

**Avowing that Her DOCTRINE was**  
**Confirm'd, and that Her DISCIPLINE**  
**was not Impeach'd .**

**BY THE**  
**SYNOD of DORT.**

---

A

# Joint Attestation

1842

Witnessed and Attested

Church of England

Having read the DOCTRINE and  
CONFESSION and the DISCIPLINE  
of the Church of England

AT THE

SYNOD OF DORSET



Government of their Reverend Father  
 Appeal to the Church of England  
 is held forth  
 of the Church of England

Was that dissolved Church in the midst of  
 A to remain about matter of  
 interest as to make

# Joynt Attestation

Of Several

BISHOPS and Learned DIVINES

OF THE

## Church of England.

It behoveth him that pretendeth to frame a *just Appeal from unjust Informers*, therein to keep himself clear from the just Imputation of unjust Informing. Yet the Author of the Treatise, Stiled *Appello Cesareum* hath rashly, and without ground, cast a foul Blot upon the Synod of DORT in general, and consequently, in common Reputation upon all the Members thereof: Among whom, those Divines that were by King James I. sent thither, and concurred in the Conclusions of that National Synod, are particularly aim'd at, as having Betray'd or Impeach'd the Government

Government of their Reverend Mother. *The Discipline of the Church of England*, saith he, *in that Synod is held unlawful. And again, the Synod of Dort, in some Points condemneth, by the by, even the Discipline of the Church of England.*

Meaning the  
Belgick Ch...

Was that distressed Church in the midst of her Distractions about matter of Doctrine, so wily in her Intentions, as to make preposterous use of their Neighbours Assistance, and to draw them in for concurrence in matter of Discipline, with a Foreign Sister against their own Mother? Were those that then aided that Church *tam naris obesa*, so dull of apprehension, as not to perceive the Interest of their own? Or did they demean themselves *tam sublesta fide*, so perfidiously, as to suffer the Government of this renowned Church, so much, as by the by, to be condemn'd by others there, and to sit down by it?

Pag. 69.

Had there been any colour for such Sermon, it might have pleased the Speaker or Approbator, before he recorded in Print, such his odious Information, tender'd to His Majesty's own Hands, to have demanded in private such a Question of some of those, from whom, in all likelihood, he might have received particular Satisfaction. Civil Correspondence required no less of him, towards those whole Persons he professeth to respect for ancient Acquaintance, and other Causes.

Pag. 107.

Rhetoric *Non equidem in video*, and such like Flowers strow'd along his Treatise; yet in his Indulgence he giveth others as a cause, so leave,

to



to speak in their own behalf : *Let them look to it, and* Pag. 71.  
*answer for it, whom it concerneth :* And again, *Let them* Pag. 102.  
*that are interested plead for themselves.* We therefore, who  
 have hereunto subscribed our Names, being interested  
 in that Synod, and withal, deeply in this Criminati-  
 on of *Puritanism*, can do no less than answer, and  
 clear in some publick manner, this Slander publish'd  
 against us.

And *First*, In general to remove the often objected  
 Suspicion of Complication between *Foreign Doctrin* Pag. 56, 8.  
 and *Foreign Disciplin* ; whereby is intended, that 72.  
 there is a kind of Natural Consanguinity between that  
 Doctrin, which odiously he stileth Foreign, subscrib'd  
 unto by that Synod, and the *Presbyterian Disciplin*  
 establish'd in that, and other Foreign Churches : We  
 answer, That in the *Netherlands*, the Party opposite  
 to that Synod, and most aggriev'd with the Conclu-  
 sions thereof, concerning the Points controverted, are,  
 notwithstanding as vehement and resolute Maintainers  
 of the Ministerial Parity, as any that concluded, or ac-  
 cepted the Judgment of that Synod. Moreover, in  
 our private Conversations, with the most eminent of  
 the Ministry there, we found divers times, upon oc-  
 casion, of our declaring to them the Order and Man-  
 ner of our Church Government, that they were more  
 ready to deplore, than defend their own Condition ;  
 and wish'd, rather than hop'd, to be made like the  
 flourishing Church of *England* : Nor were these there-  
 fore, the less ready to concur for the *Dort* Conclufi-  
 ons ; but were rather of the principal and forward  
 Actors therein.

*Secondly*, In special, we plead against a supposed Act of Condemning our own Episcopal Disciplin; which Indictment, in a fair Accusation, shou'd have been laid more particularly; what Action, what Session, what Conclusion now are we put to seek, not so much our Defence as our Fault. And for such Surmise, we can find no other footing, than possibly in the Approbation of the *Belgick* Confession, propounded to the Consideration of the Synod, about a Week before it broke up.

This Confession, composed *Anno* 1550, and received in their Church, and in the *Walloon* Churches, ever since the first Reformation of Religion, is unto them for consent in Doctrin a Rule, not much unlike to our Articles of Religion here establish'd. Which, as it was formerly, *Anno* 1583, accepted and approv'd by the *French* Church in a National Synod at *Vitree*, so upon the opportunity of this National Synod, the State and Church there, recommended the same to more publick Judgment for further Establishment.

And, because two or three Articles thereof concern'd Church Disciplin, and avow'd a Parity of Ministers, they prudently foreseeing, that the *British* Divines wou'd never approve, but rather oppose the same, did therefore provide, that before the examining, or reading thereof, Protestation shou'd be made by the *President* of the Synod, that nothing but the Doctrinal Points was to be subjected to their Consideration and Suffrages: And for the surer preventing Opposition or Dispute, the Articles concerning Disciplin, were  
according



accordingly retrench'd and suppress'd in the reading of that Confession to the Synod.

If therefore the British College had in their Suffrages, only answer'd *ad quæsitæ* concerning Doctrin, and utter'd no Opinion at all *de non quæsitis*, concerning Disciplin, they think, they had not herein been wanting to their Synodical Duty and Calling, the rather for that,

1. They were sent to endeavour the Peace and Composure of that distracted Church, by expressing their Judgments in the Points there already controverted, not by intruding in Matters not at all question'd among them.

2. Among the Instructions given them by His Majesty, they had none to meddle with the Disciplin there establish'd; but had charge to use Moderation and Discretion, and to abstain from multiplying of Questions beyond necessity.

3. In that Subject, there was no hope or possibility of prevailing by Argument or Perswasion, especially in that Church, where the Civil Government is popular, and so complieth more easily with Ecclesiastick Parity.

Yet we thought not fit to content our selves with warrantable Silence, but upon our return from that Synodical Session, to the place of our private Collegiate Meeting, we diligently perused the Confession, not only for Points of Doctrin, referr'd to our Judgments, but also for those accepted Articles

touching Disciplin. And consulting together what was fit to be done, in delivering our Opinions next Day ; we joyntly concluded, that howsoever our Church Disciplin had not been Synodically tax'd, nor theirs avow'd, yet it was convenient for us, who were assured in our Consciences, that their *Presbyterial Parity*, and *Laical Presbytery* was repugnant to the Disciplin establish'd by the Apostles, and retain'd in our Church, to declare in a temperate manner, our Judgment, as well concerning that Matter, though by them purposely excepted, as the other expressly refer'd to us.

Accordingly the next Morning, when Suffrages were to pass concerning the Doctrin compris'd in that Confession, we having by our place the prime Voice in the Synod, gave our Approbation of the Substance of the Doctrinal Articles, with Advice, touching some incommodious Phrases; and withal contrary to the Expectation of the whole Synod, we added express Exception against the suppressed Article, with some touch also of Argument against them. Which our Contestation, or Protestation, for so it may be stiled, was principally performed by him, whom for Priority of Age, Place and Dignity it best-became, and from whose Person and Gravity it might be the better taken, by the Civil *Deputies* of the States there present.

Therein he professed and declared our utter Dissent in that point ; and further shewed, that by our Saviour a Parity of Ministers was never instituted, that Christ ordain'd Twelve Apostles, and Seventy Disciples ; that the Authority of the Twelve was above the



the other : That the Church preserved this Order left by our Saviour: And therefore when the extraordinary Authority of the Apostles ceas'd ; yet their ordinary Authority continu'd in Bishops, who succeeded them, who were by the Apostles themselves left in the Government of the Church to Ordain Ministers, and to see that they who were so Ordain'd should Preach no other Doctrin : That in an Inferior Degree, the Ministers that were govern'd by Bishops, succeeded the 70 Disciples : That this Order hath been maintained in the Church from the time of the Apostles ; and herein he appeal'd to the Judgment of Antiquity, or of any Learned Man now living, if any cou'd speak to the contrary, &c.

In giving our several Suffrages, the same Exception was seconded by the rest of us *Collegues*, partly by other Allegations, and partly by brief Reference to this Declaration, made *Communè Nomine*, by our Leader. To this our Exception and Allegations not one Word was answer'd by any of the *Synodicks*, either Strangers or Provincials. So that herein we may seem to have had either their Consent implied by Silence, or at least Approbation of our Just and Necessary Performance of our bounden Duty to that Church, whereunto they all afforded no small Respect, tho' differing in Government from their several Churches.

Herein perhaps by some we might be deemed, rather to have gone too far in Contestation and Upbraiding, *quasi in os*, the Civil Magistrate and Ministry, there with undue Form of Government of that Church, whose Doctrin only was offer'd to our Opinions.

But

But on the contrary part it hath been suggested here at home by some, that herein we came short of our Duty, that we ought to have stepped yet further, by Exhibiting in Writing a formal Protestation, to be enter'd and kept by the *Actuary* of the Synod. Where-  
to we Answer,

*First*, that the Course there taken for the manner of delivering our Judgments, was not as in the 5th Question, controverted by Subscription, but only by Vocal Suffrage: Which gave no Opportunity of putting in a written Protestation; whereas we had Subscribed our Names unto that Confession, we would infallibly have added with the same Pen, our exception against the Articles concerning Disciplin.

*Secondly*, in that Vocal Proceeding, had we been overborn by the Multitude of their Voices, or received any Grievance or Affront from them, touching Disciplin, we wou'd have relieved our Just Cause, either by written Protestation, or better means. But whenas neither the Civil Magistrate, in whose hearing our Exceptions were constantly uttered, did gainsay us, nor any of the Divines in the Synod once opened their Mouths, either in Offence of our Government, or Defence of their own, what needed we to Redouble our Stroke upon those, that turned not upon us.

*Rixa suum finem, cum fileat Hostis habet,*

Perad-



Peradventure, some hot Spirit would not have rested in a formal Recorded Protestation neither, but would have charged those Churches to blot those Articles out of their Confession, and forthwith to Re-form their Government, otherwise not have yielded Approbation to any Article of Doctrine, as there comprised: But renounced the Synod, and shaken off from his Feet the Dust of *Dort*, *I have nothing to do with your Conclusions, I have no Part nor Portion in them. What ends you have, how things are carry'd I cannot tell, nor care.*

We confess we were, and are of another Mind, our own Dispositions, and the Directions of our blessed Peace-making King, kept us from kindling new Fires where we had work enough to quench the old. We then thought, and so still in our Consciences are confident, that we forgot not our Duty to our Venerable and Sacred Mother the Church of *England*, but took a course conformable to the Rules as well of Filial Observance, as of Christian Moderation.

And even then, according to our Custom, of Weekly transmitting into *England*, brief Narrations of the Proceedings in each several Session, to be imparted to His Majesty, we by the next Messenger sent our Relation hereof, as no whit ashamed of our Deportment herein; which because it was then Framed, when we did not imagin, that any Quarrel would be pick'd against us, for more Impartial and Unpassionate Attestations here incerted, as much as concerneth the Particular.

1619, April 29. *Stilo Novo Sessi-*  
*one 144 Pomeridiana.*

**G**regorius Martin, unus ex Politicis ad Synodum Delegatis, *Hagâ* jam recens reversus, narrat quanto Domini Ordines gaudio afficiantur de singulorum in Canonibus sanciendis unanimi consensu. Eo nomine Theologis cum Exteris, tum Provincialibus gratias habere eorum Dominationes ob labores Synodicos exantlatos. Proximo in loco postulare ut confessio *Belgica* perlustretur: Ita tamen ut sine gravi causa nihil immutetur, nec Phrasium Grammaticarum argutiis curiose insistatur. In eadem judiciis Synodicorum subjiciuntur tantum ea, quæ Doctrinam spectant, omiſſis prorsus iis quæ Disciplinam intercurrit quæstio de authentico exemplari sumitur illud quod in Ecclesiarum Reformatarum Confessionibus habetur. Totum perlegitur pretermiſſis qui Disciplinam Ecclesiasticam attinent Articulis.

*Sessio*



*Sessio 145. April 30. Antemeridiana.*

**R**ogantur de hac confessione suffragia.  
 Dom. Episcopus *Londinensis* omnia  
 Doctrinae capita probat. Interea tamen de  
 Disciplina paucis monet. Nunquam in Eccle-  
 sia obtinuisse Ministrorum paritatem, non tem-  
 pore Christi ipsius ; tum enim duodecim A-  
 postolos fuisse Discipulis superiores : Non  
 Apostolorum ætate, non subsequutis secu-  
 lis. Nec valere rationem in hac confes-  
 sione usurpatam, nempe quia omnes sunt  
 æquæ Ministri Christi. Nam & 70 Discipuli  
 erant Ministri Christi æquæ ac Apostoli : non  
 tamen inde Apostolis æquales & omnes om-  
 nino homines sunt æquæ homines : Non  
 inde tamen homo, homini non debet subes-  
 se. Hæc non ad harum Ecclesiarum offen-  
 sionem, sed ad nostræ *Anglicanæ* defensionem  
 se submonuisse professus est. A Reliquis  
*Britannis* non nulla alia sunt subnotata de  
 Libero arbitrio, de passiva Christi obedi-  
 entia ; præsertim vero de Phrasi nimis du-  
 ra & generali cum dicatur de Canonicis Libris

' nullam unquam fuisse Controversiam: Quæ  
 ' quidem incommoda Phrasis vitio Interpretis  
 ' irrepererat, cum Originale *Gallican.* bene se  
 ' habeat. Item exceptioni de Disciplina ad-  
 ' jicitur a reliquis *Britannis* similis Exceptio,  
 ' si quid contra legitimos Ritus externos ge-  
 ' neraliter ibidem statuatur *Britannorum* Inter-  
 ' pellationi a Synodis responsum ne rei-  
 ' quidem.

About a Year after our return, the Acts of the  
 Synod were publish'd in Print, wherein among other  
 particulars, the *Belgick* Confession is at large set down  
 in 37 Articles, whereof two or three contain matter  
 of Discipline receiv'd in those Churches; these belike,  
 our Censurer viewing, *Prout jacent in terminis*, there-  
 upon, without any further search, concluded that  
 Synod guilty and condemnable, as condemning the Dis-  
 cipline of the Church of *ENGLAND*. But still we  
 hold our selves to stand clear, and therefore prose-  
 cute our Appeal from the rash Sentence of this Ap-  
 pellant, alledging for our selves,

1. Tho' all and singular there Articles the com-  
 prised had pass'd Synodical Scrutiny, and been appro-  
 ved Canonically, yet will it not follow, that all and  
 every one of the Synodicks there gave consent there-  
 to. For this Approbation might have passed, by the  
 Votes of the *major part*, *etiam reclamant his* *Britannis*,  
 who for number were not considerable among so ma-  
 ny



ny others, both Strangers and Provincials. And so a favourable Construction might have exempted the *British Divines*, from being thought to reach forth their Hand to the striking their Mother.

2. We deny, That upon view of those *Synodical Acts*; we by presumption in Law, need to be put upon Purgation herein, as Members involv'd in a Capitular Decree of the whole Body. For in point of Discipline, there pass'd no Act at all, there was no Proposition made, as evidently appeareth by the same Book of the *Synodical Acts*, in the Narration of the Proceedings about this *Belgick Confession*; where the Matter subjected to deliberation, is recorded with limitation; First, positive, *quæ ad Dogmata & Doctrinæ essentiam pertinerent*, Points dogmatical and pertaining to the Essence of Doctrin, then exclusive, *monitum proinde fuit eo tempore Articulum Trigesium, primum & secundum non esse examinandum; quia in utroq; de ordine Ecclesiastico quem exteri nonnulli a nostro diversum habent, ageretur*. Declaration was accordingly made, at the same time the Thirtieth First and Second Articles were not to be examin'd; because in them, Ecclesiastical Order, or Church Government was handled; wherein, some Strangers, namely, the Church of *ENGLAND*, differ from ours, namely, from that of the Church of the *Netherlands*. This recorded Testimony of so express withdrawing from the Eye of the Synod, all view of Church Discipline, might demonstrate to any indifferent Peruser of those Acts; that whereas no possibility of Synodical Condemning, so much as by the by, the Discipline of the Church of *ENGLAND*, in such examining the *Belgick Confession*.

As for our manner of examining and judging thereof, tho' it be not so particularly set down in the said Printed *Acts*, as we cou'd have wish'd, and wou'd have provided for, had we been made acquainted with any intent of their Publication; yet is it in some sort touch'd in the same Page, in that very Narration of the next Session, testifying a cautelous delivery of our Judgments. *Declarunt Clarissimi magnæ Britannicæ Theologi, se confessionem Belgicam diligenter examinasse, nibilque in ea deprehendisse, quod ad fidei quidem dogmata attineret, quod verbo dei non consentiret.* The Divines of Great Britain declared, that they had diligently examined the Belgick Confession, and that therein for as much as concern'd dogmatical Points of Faith, they found nothing that agreed not with the Word of God; which reservation implyeth, that somewhat else, which did not concern Points of Faith, but other Matter, receiv'd not their Approbation. It may be said, and so we our selves say, that the Disposers and Publishers of these Synodical Acts had done more right to the *British* Divines, if special mention had been made of that other matter, not approved by them, and of their particular exceptions against the Articles, which concerned Church Government. But it seemeth, as in most other vocal Passages in this Synod, the Actuary here intended Abridgment, in what he set down and meant, not to express in particular what was said by any, concerning points not propounded to Synodical deliberation, especially touching upon so tender a String, as the open Impeachment of their own establish'd Discipline. And so they think, that they have given us our due herein, partly by thus pointing afar off to what we did in



our own defence, leaving the Reader to find it by implication, and partly by Recording, that all Synodical Proposition and Approbation of this Confession was confined to matter of Doctrine only.

According to reserved Form of Expression, the President of the Synod, in the great Church of Dort, immediately after the Publication of the Synod's Judgment upon the Five Controversies, notifying the approbation of this Confession said, *hoc* that the whole, and every parcel was approved, but *Doctrinam* in confessione comprehensam, in Synodo relictam, atque examinatum ut Orthodoxam, &c. fuisse approbatam. Which Style of Speech excludeth whatsoever is there comprised, not concerning Doctrine, but Discipline, whatsoever was not examined Synodically, nor so much as read in the Synod, whatsoever in common understanding admitteth the Title of Orthodox, which Attribute is proper to Dogmatical Points. In this Sense, and of this Subject, they did, and well might there alledge the concordant Judgments, *omnium tam exterorum quam Provinciarum Theologorum*. Nor had we cause to expect, that in such Publication of the whole Synod's Doctrinal Consent, they should trouble their own People, with expressing the Dissent of some few of the *exteri* in matter of Church-Discipline: Which Dissent of ours, they have delineated in this Record of their Acts, tho' over-vent for their own Peace, yet transparent enough for their own Defence.

But it was our misfortune perhaps, that he who turn'd over all the Leaves of the Belgick Confession there set forth, to find the Articles concerning Discipline, could not extend to cast his Eye upon the Page

next

next foregoing that *Confession*, to view the limited manner of both propounding and approving that Body of Articles. Which Limitation had he seen and considered, so confident are we of his Integrity, he would not have cast this hard imputation upon us.

And now being better inform'd, by this our true account of the Carriage of that Business, he that hath traduc'd us, will we hope, make us some competent Satisfaction, by acknowledging his Oversight, and recalling what he hath unadvisedly written to our prejudice.

As for our selves, in the Integrity of our Conscience we herein do not decline the Judgment of any indifferent unpassionate Man; and such we hope this true and plain Narration will satisfy. But above all, according to our Duty and Desire, we humbly submit this, and all other our Actions, concerning our Calling, the Judgment of our most venerable Mother the Church of *England*, from whose Sacred Rule we avow we have not swerved, nor any whit impeach'd her Discipline, or Authoris'd Doctrin, either abroad or at home. And as in that Synod our special care, and perpetual endeavour, was to guide our Judgments, by that sound Doctrin, which we had received from the Church of *England*; so were we far, and ever shall be, from usurping our Mother's Authority, or attempting to obtrude upon her Children any of our Synodical Conclusions, as obligatory to them: Yet remaining our selves nevertheless resolved, that whatsoever there was assented unto, and subscribed by us, concerning the Five Articles, either in the joynt Synodical Judgment, or in our particular Collegiate Suffrage, stiled

in



in the A&ts of the Synod, *Theologorum magna Britan-  
nica Sententia*, and at large extant there, is not only  
warrantable by the Holy Scriptures; but also confor-  
mable to the received Doctrin of our said venerable  
Mother. Which we are ready to Maintain and Justi-  
fie against all Gain-sayers, whensoever we shall be  
thereunto call'd by Lawful Authority.

*Georgius Cicestrensis Episcopus.*

*Johannes Sarisburiensis Episcopus.*

*Gualterius Balcanqual Decan. Roff.*

*Samuel Ward, Pub. Profess. Theol. in Acad.  
Cant. & Coll. Sid. Prefect.*

*Thomas Goad, Sacrae Theol. Doctor.*

**F I N I S.**

in the Acts of the Synod. The system was not only  
well settled, and at large extent there is not only  
warrantable by the Holy Scriptures; but also confor-  
mable to the received Doctrines of our Fall venerable  
Church. Which we are ready to maintain and de-  
fend against all Gain-sayers, whatsoever we shall be  
thereunto called by lawful Authority.

George Burdett, Episcopos.

James Smith, Episcopos.

William Chapman, Dean. Roff.

John White, Prof. Public Theol. in Acad.

John & Coll. St. Peter.

Thomas Gail, Sacre Theol. Doctor.

F. A. M. 1732.



